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WOMAN'S WORK

Vol. XXVI.

MARCH, 1911

No. 3.

AFRICA Mission has asked that its deep need of reinforcements may be spread before the Lord in the home Church, on the first Sunday in March. What these missionaries—as true as our Church ever had—have asked, every loyal society will give collectively and individually, in prayer public and private. Who will give himself, herself?

ALL the old motives still hold which drew the pioneers to Africa, which later called out men like Good and Marling; and now, to the old is added the present appeal of actual awakening among the people. This has in it the promise of a reaping-time in German Kamerun equal to what Uganda saw—provided the reapers are on the ground.

A PRIZE, a caravan man, is on his way to Africa; one single woman is under appointment. Three more single women, four ministers, three physicians, four men teachers,—one Spanish-speaking, three German—is the minimum additional force required at once. Applications cannot come in too soon for Dr. A. W. Halsey, Secretary for Africa.

FIRST news of Jubilee in Washington City comes by way of Dr. Wanless, who greatly enjoyed addressing an audience of about eight hundred colored women, “refined and attentive.”

WORLD Conference paper No. 3, subject “Education,” fails us this month owing to illness of both the appointee and her substitute. This topic will be postponed to the foot of the list, and No. 4, which is contributed by the president of Occidental Board, will appear in regular order, next month.

TWICE Dr. Mary R. Noble's return to India has been postponed, for the sake of getting her valuable services in Jubilee Meetings. We were not apprised of the second change, in time to withdraw the sailing notice from our last issue.

THE marriage of Dr. Edward C. Machle of our Mission and Miss Mawson, of the New Zealand Presbyterian

Mission at Canton, China, is very gratifying to our own women there, who have known Miss Mawson as “an excellent missionary and a lovely woman.”

THANKFULLY, we contradict the report of Dr. W. O. Johnson's coming home. See what the Dr. says for himself, and how courteously he says it, in “Letters” this month.

How many recall the name of good Mr. Pressét, twelve years our French teacher at Baraka? He has since taught in the American Board College at Marsovan, Turkey, where he died last autumn, leaving his wife with five small children. In Turkey as in Africa, he was “a most self-sacrificing worker,” and they say “his heart was always in Africa.” His family is cared for this winter and will be sent home to Switzerland in the spring; but the only material provision left by Mr. Pressét is a life insurance of \$2,000, for he never received more than a teacher's salary (less than a missionary's). Mrs. Reutlinger and Mrs. DeHeer are collecting a little fund for his widow, from Mr. Pressét's old associates in Africa and anyone wishing to contribute for these fatherless in their affliction may send to the editor of WOMAN'S WORK, for this fund.

THE present famine in China is confined to An-Hui Province, where missionaries of the Northern and Southern branches of the Presbyterian Church are located. Rev. E. C. Lobenstine, of Hwai-Yuen, reports: “A million people in dire need; 175,000 in Hwai-Yuen magistracy must be relieved or die. Two cents gold will keep a person alive one day. Two dollars will save one from now till wheat harvest. Ten dollars will save a family from starvation.” Rather than wheat shipped from America, Mr. Lobenstine advocates purchasing—what would give more for the money and arrive quicker—bean cake and millet from Manchuria; thence, they can be shipped direct to Nanking and,

from there, carried by rail to within thirty miles of his Station. Mr. Lobentz is of the opinion that money now spent for famine relief "will be of direct service to the Church." Three years ago, proud gentry grudgingly accepted the help of foreigners; now, that very class is asking for aid. The missionaries are ready to distribute relief and appeal for a million dollars. The Board has already forwarded \$5,430 by cable, and will forward any sums sent to Mr. Dwight H. Day, Treasurer, 156 Fifth Ave., New York.

As we go to press, a word from Mrs. John Gillespie, Pittsburgh: "Jubilee excitement great; 4,200 tickets sold for luncheon served on two days. Pageant to be in two halls, the same evening; motor cars ready to carry two hundred 'heathen' from one place to the other; I am providing thirty-five suits. We pray for lasting results. A beautiful spirit through all the meetings."

BETWEEN them, Dr. Oscar Hansen and his wife, also doctor, were giving 20,000 treatments a month at Élat, when they were called to Benito for a period.

FIRST newspaper in Bululand has appeared. We have room for only one item, translated by Mrs. W. C. Johnston.

Bekui Amuga, a head man who put away thirteen wives to become a Christian, has shot four elephants and the Governor has taken all the ivories and left him only the meat.

REV. W. C. JOHNSTON reports a very interesting movement in a community down near Lonji on the coast. A woman from Lonji went up to Lam, where her married daughter lives, and there heard the Gospel and accepted Christ. She went home to her town, influenced her husband, and they built a house for worship and invited the people there on Sunday, telling them the Gospel story. They have gathered some forty adherents, men and women. Not a person in the town can read the Bible, not a missionary had visited the place (Oct. 26, 1910). The leading couple went up to Lam, were examined and received to the Church, and one of the elders having paid a visit to this coast town, formed a high opinion of the movement initiated by one African woman.

BY order of the German Government, all passengers and freight for Kamerun

must now land at Kribi, which requires a Mission residence and storehouse there.

How pleasant it would be to go into Resht Sunday-school, Persia, and see the school treasurer, a Greek boy, marching around with Greek dignity, passing the box; and to watch the children cast in their mites "with smiles of cheerful giving worth much more than the coins." Their contributions are for a Fang school in Africa, and footed up twenty dollars in eight months.

A DINNER invitation to several Persian officials in Tabriz happened to fall on the thirtieth anniversary of Rev. S. G. Wilson's arrival in the country. The governor, who "has traveled to America, was educated in Germany, is very affable and liberal-minded," said to Dr. Wilson: "I don't know which to congratulate more, you or Persia."

MRS. BLAIR, of Pyeng Yang, writes of "the nation-wide evangelistic campaign" in Korea: "Results will never be fully known; everywhere believers coming in by tens, hundreds, and in the larger cities by thousands. The whole Church seems eager to preach and almost the whole heathen populace eager to hear."

WHAT ever possessed the Japanese Government in Korea to banish history from the schools? In places they searched houses for copies of text-books and destroyed them, and, it is said, even burned books containing references to George Washington! This sounds like Turkey under the old *régime*. It must be a temporary mania.

A LETTER from Santiago reports: "Miss Jarvis, our new missionary, arrived two months ago. She studied Spanish one year before coming out and will soon be able to speak."

LECTURES for Chinese women have drawn some of the more well-to-do class in Peking, who have not been reached by other means. Mrs. Chü, a school teacher, is very helpful as a lecturer, and one of the ablest of the foreigners is Mrs. Goodrich (American Board). "Enemies of the Home" (on temperance) is one of her subjects, another is an argument for educating girls. Speaking is in Chinese of course. Tea-drinking, after lecture, gives the social touch which the women enjoy.

Our Missionaries in Africa—AND POST OFFICE ADDRESSES.

General Address, German Kamerun, West Africa, *via* Hamburg.

Mrs. Albert G. Adams,	Batanga.	Mrs. Silas F. Johnson (Metet),	Batanga.	Mrs. Oscar A. Hansen, M. D.	Élat.
Mrs. Edward A. Ford (Benito),	"	Miss Jean K. Mackenzie,	Efulen.	Mrs. Wilmer S. Lehman,	Lolodorf.
Mrs. A. C. Good,	"	Mrs. F. O. Emerson (<i>en route</i>),	"	Mrs. Geo. Schwab,	"
Mrs. H. F. Hoisington (<i>en route</i>),	"				

In this country: Mrs. J. S. Cunningham, Anadarko, Okla.; Mrs. Wm. M. Dager, Box 23A, Berea, Ky.; Mrs. Rudolph B. Hummel, Saratoga, Cal.; Mrs. W. C. Johnston, 135 Duncan Ave., Washington, Pa.; Mrs. Adolph N. Krug, Waltham, Mass.; Mrs. Chas. W. McCleary, Fairfield, Iowa; Mrs. O. H. Pinney, 6123 Kemper St., Sta. M., Cincinnati, Ohio; Mrs. H. L. Weber, Springville, N. Y.; Mrs. John Wright, Gresham, Neb.

SINGLE MEN'S CORPS, WEST AFRICA MISSION.

Rev. Gale C. Beanland	(Metet),	Batanga.	Mr. Herbert W. Greig,	Élat.
Rev. Rowland H. Evans,	Lolodorf		Rev. L. D. Heminger,	Efulen.
Rev. Melvin Fraser,	Élat.		Rev. F. D. P. Hickman,	Berwyn, Pa.
Mr. Cornelius H. Funk,	Batanga.		Mr. Fred H. Hope,	Robinson, Ill.
Rev. Albert Irwin Good,	"		Mr. Jacob Anthony Reis, Jr.,	Efulen.

For information concerning other Societies working in this field consult Dr. Dennis' *Centennial Survey* and Beach's *Atlas of Protestant Missions*.

Making Desirable Citizens of Jungle Folk

All the West African coast line is timber land and some of the finest timber in the world is found here. The land is wild or unclaimed and any person may cut down any tree he wishes. There are a great many different kinds of trees, ranging in quality from African iron-wood, the hardest of woods, to the umbrella tree, a wood so soft one can leave a dent in it with his finger; and in color, from the black shining ebony and the bright red kamwood, to African white mahogany. The most expensive of their woods is ebony, a black hard wood,—so heavy that it sinks; it takes a very high polish. The only part of the tree turning black is the heart, and this blackens when the tree is old or beginning to die. Long after the sapwood has rotted and entirely disappeared, the black heart can be found in the depths of the forest in a fine state of preservation. After the natives found that I would buy it, they would bring ebony in small pieces, to sell. I have never gotten a piece large enough to make a board wider than six or seven inches. I saw five or six thousand pieces shipped up the coast and all of it was such as I had been buying. I asked those who had for years been shipping it, and they told me they had never seen such a thing as an ebony log.

The red kam tree is quite different. It grows a very deep red, and is used extensively by firms in England to make dyes. The wood is hard, about like oak, and in appearance and grain is much like mahogany. Another wood we find very valuable for furniture is yellow, between a lemon and orange in color, and is almost as heavy as ebony.

We have used over twenty-five dif-

ferent woods, and are still finding others as we experiment with untried trees. From natives, we know of one hundred and twenty different trees. We have no machinery of any kind. We must saw our lumber from the forest by hand. This we do by cutting trees into logs, about eight feet (sometimes ten) and, if the tree is large, split the log by sawing it into halves. Then it is placed over a pit and firmly fastened perfectly level, marked into plank of thickness desired, above and below; with one man on log above and one in pit below, they proceed by hand to saw out our plank. Six men make a gang, two to prepare the logs and four to saw, relieving one another so the saw may be kept busy. Most of the time we keep six gangs, sometimes seven, in near-by timber getting out plank. These we put into a dry-house where they are dried over a fire, on account of borers which do much damage to our houses. The rough plank must be planed by hand and worked into whatever piece of furniture we have orders for. We have never yet been out of waiting orders, and generally had so many the class was nearly swamped.

The carpenter class has built dwelling houses, school houses, churches, pews, several different kinds of chairs, tables, stands, clothes-presses, food cupboards, wardrobes, book-cases, bedsteads, doors, window sash, blackboards, school seats, sofas, davenport, screen windows, picture frames, and many coffins for Africans who are beginning to follow European methods of burying their dead. Besides these heavier articles, the class makes many small articles of redwood, ebony, and elephant ivory, which sell well

to returning Europeans: such things as napkin rings, necktie holders, umbrella handles, walking sticks, paper knives, chessmen, penholders, collar buttons, and other articles too numerous to mention.

We started our first class with seven boys. Now we have forty-seven. The number who have asked to be taken into industrial work would run into hundreds. We choose only boys who have finished their Bulu school work and we hope, sometime, to accept only those who have taken the German course. There is no question about getting the boys; we have only to select the best from those who apply. They put themselves into work in a most encouraging way. They are never unruly, but faithful and obedient and they display such an anxious disposition to learn that it is very interesting work to teach them. They are all received on a three months' trial. If they are satisfactory, they are signed up as apprentices for three years. They are furnished their food, one-half given them in actual food and the other half in money so they may buy such food as they like best. They are furnished a house, better by far than they ever had. They have bedrooms, a bed made in the class, blankets, bed net; and are furnished with knives, forks, spoons, plates and other dishes of white enameled ware. The rooms are provided with tables, and in the large public room is a hanging lamp, which they are allowed to burn until curfew rings at nine o'clock. They go well dressed and on Saturday night they

can be seen busy with their charcoal irons, pressing their clothes for Sunday. It is their delight to go to Sunday services in clean ironed clothes.

This is quite different from what they have been used to, in their native bush town: a bed made of straight poles, no covering of any kind, no clothing, no dishes, only a wooden spoon, no light, except the fire blaze.

I never use corporal punishment with my boys and do not believe it is necessary. I know many differ with me in this opinion. Most traders and government officials think there is no other way to handle a black fellow but to thrash him. I have found them ready to respond to kind, just treatment. They appreciate a "square deal" and are faithful to a trust. They have, during their apprenticeships, lived honest, clean, industrious lives. I trust them with the tools. They have the keys to the shop and I never found that even one of the apprentices ever stole the smallest thing. I have trusted them with tools to take to their towns (sometimes fifty miles away), and never did one of them disappoint my confidence. When vacation comes, the boys do not go to their towns to remain idle but they want work, to buy themselves clothes and tools. Their ignorance and need, their earnest, anxious desire to learn, and this faithfulness make it such a joy to teach them as, in no small measure, makes up to one who feels the loneliness of that far-away African bush.

Fred Hope.

A Visit to Lolodorf

Will you come with me on a visit to Lolodorf? I have often wished that some of my friends could see this beautiful country and become acquainted with the interesting work of the Station.

After the long steamer journey, we land at Kribi. The walk of six miles to our coast Station at Batanga does not seem long, it is such a pleasure to be on land again and there are so many strange sights on the road. From Batanga it took me nearly four days to get to Lolodorf by donkey and hammock, and two and a half days when I returned in Mrs. Lehman's jinrikisha; but you can make it in a day if you are a good bicyclist. We travel over the finest road in the colony, built by

the German Government and extending over two hundred miles into the interior. It traverses a magnificent primeval forest. The road itself is about thirty feet wide, but the trees have been cut down on either side, making a cleared space of one hundred feet. The road is hard as a rock. Few wagon wheels cut it up and seldom do horses or donkeys travel it. In the center of the road, a trail is worn smooth and clean by the bare feet of carriers. More people travel over it daily than you would find on most of our American country boulevards. These men and women are trained from childhood to carry heavy burdens. If the bundles are not too large, they are borne



SCHOOL-BOYS OF MACLEAN CELEBRATING THE KAISER'S BIRTHDAY

The rear line is much longer than appears in the cut.

on the head, but most carriers use a wicker affair called a *kenja* in which to fasten their loads. It is made of bush rope, in three narrow parts like a folding screen, fastened together. The back view of a caravan presents an odd appearance. The load usually extends far above a carrier's head, so that all one can see of the man are his black legs and, perhaps, his arms. An average load weighs about sixty-six pounds; wages are according to weight and distance. Some carriers go inland as far as three hundred miles. It made my heart ache to see women and young girls and boys marching under loads. Every log we came to was lined with carriers who were resting their burdens by leaning against the log behind them. On our journey to Lolodorf we had a caravan of six carriers: a donkey boy, two hammock men, a boy to carry the "chop" box (our traveling kitchen), one for the road beds and bedding, and one for the personal effects we needed on the journey. We spent the nights at native villages where the headman would give us the best house in town, considering himself well paid by a box of matches or some such trifle.

Are you accompanying me on the journey? Suppose we arrive at Lam on Saturday evening and spend the Sabbath there. Biañ, the evangelist, welcomes us. He is doing a grand work there. We attend church in the new meeting-house, and find an audience of five hundred people, or more. We know many of them who, before Lam church was organized, used to attend the church at Lolodorf, and they crowd about to bid us welcome.

On the next day's march we ascend Pikiliki, the highest mountain on the road, and reach the plateau on which Lolodorf is situated. Eight miles before reaching the Station we pass through Muga, where one of our largest village schools is located. Lanko, one of last year's graduates, is the teacher, and has one hundred pupils. He has recently had a dormitory built for the pupils who live at a distance. He often brings sixty or more to Lolodorf to attend Sunday service. After a visit to his school, we travel on, and presently we perceive some of our missionary friends on bicycles, and some school-boys, too, coming to meet us; they give us a royal welcome. Now the palaver house is reached, built

by Lolodorf Station on the government road near the mission grounds. From one to two hundred carriers can pass the night there, and often it is crowded. Nuañ, the care-taker, tells the Good News to these wayfarers, and even has Arabic Testaments to sell to Mohammedan traders passing by.

But here we are, at last, at MacLean Memorial Station. You will be impressed, I am sure, by the picturesque-



Don't laugh at his costume. This is the headman who, when he was born again, reduced himself from a comparative millionaire to the level of poor people, by putting away thirteen wives and keeping this one only.—
See Note, p. 50.

ness of the three mission dwelling houses (for doctor, teacher, and preacher). The bark walls are soft and restful in their tan and brown tints. The mat roofs are not unsightly. The houses are comfortable and convenient, with screen doors and windows as a protection against mosquitoes and sand flies. If one can keep from being bitten by mosquitoes, he will have no malaria in Africa. Each dwelling has a small native house back of it for the house servants, and belonging to each home is a garden of both flowers and vegetables. Some of these gardens show success in raising roses, nasturtiums, tube-roses, phlox, marigolds, pinks, cosmos; or potatoes, beans, tomatoes and other vegetables. It keeps

three boys busy all the working hours to keep the weeds out of our gardens.

We give our first day to a tour of inspection of school houses, church, boys' town, girls' boarding-house, the new storehouse, and the two new hospital buildings, already become too small. Then we take a walk down the pretty path leading to the spring, secluded in a nook surrounded by great forest trees. We wish we dared drink the clear, cold water. But no, all water must be boiled to be safe against infection. In the evening we may be treated to a phonograph concert given by Dr. Lehman for the benefit of his hospital patients.

Next morning we glance in at the school in session. About three hundred are seated in the two school houses, Bulu and German, with native instructors, who must be supervised by the missionary teacher. The pupils are of all ages and sizes, a number of men learning their letters in the chart class with the little fellows. It is a great thing when these boys learn to read the Gospels in Bulu, and greater still when they can read their German Bibles intelligently. The boys' school is held in the mornings and the girls' school in the afternoons, while those who board pay for it by working the other half day. On Tuesday afternoon work is suspended for an hour, while all the members of the beginning catechumen class gather for instruction in the Bible. The drum beats half an hour before, and they come from all the villages about, probably as many as three hundred. On Wednesday afternoons the advanced catechumen class meets; by the end of the second year, their knowledge of the Bible would surprise you. If the pastor is convinced that they understand the Way of Truth, and if they have lived good lives, they are admitted to church membership by that time.

Be sure to extend your visit over the Sabbath, so as to attend church. The house was enlarged more than a year ago to admit the crowds. Especially on Communion Sunday, the building is packed, many having walked one or two days' journey to be there. You may hear the Revs. Frank Emerson, or Rowland Evans, or W. C. Johnston preach, or it may be our good physician, Dr. Lehman, or one of the teachers, Mr. Schwab or Mr. Hummel; for our missionaries, no matter what

their specific work may be, are always ready to preach the Gospel. You will be interested in watching this motley crowd. There may be eight hundred, or even fifteen hundred, present. If interest lags, the speaker says emphatically, *Majóna* (I say thus), and the people prick up their ears for what is coming. Or he asks a question which they answer, or he requires of them a verse. It is a very simple, home-like service, in which preacher and audience take equal part. And it is not the choir alone that does the singing. Congregations in America could well take lessons of the Africans in

church music. After service there is a general hand-shaking. Many inquirers remain to talk with the pastor. Over eight hundred persons confessed Christ last year at Lolodorf.

But you cannot learn all about the educational and church work in a hasty visit. We hope that you, and many others, may come not only in imagination but in reality, not for a brief visit but to stay and help in the great work of our Mission in Africa, where the outlook was never so promising and the workers are so pitifully few.

Harriet Cory Hummel.



LOLODORF WOMEN SELLING FOOD BY THE ROADSIDE—Incidentally, the way they earn money for collection.

The Second Seven Years

When I read the book, "*The Beloved*," which tells of the first seven years at Elat Station, I felt a desire to tell of the next seven years, during which period I have been associated with the development there. A comparison is very striking.

On March 4, 1903, I reached Élat and was welcomed by scores of Bulu men and women. Five hundred school-boys surged down the hill to meet me and escort me to the onelone dwelling-house. Another was in process of erection. The five-roomed bark house was furnished with hand-made furniture, much of it made from boxes, and at dinner the insufficient chairs were supplemented by a stool. In 1910, three comfortable cot-

tages are furnished complete, chiefly with furniture made by our Industrial Class, such as would make American women envy us.

Under our first kitchen was a store, where we bartered for food and, since we must feed so many, this bartering consumed the time of one white man. Now, at a food-house near the road, an African boy buys supplies for the school-boys with German money or an equivalent. Then, one end of the servant-boys' house was partitioned off to serve as a dispensary. Dampness and mould destroyed much medicine, for the labels constantly coming off the bottles made their contents useless, except to a practiced pharmacist. Our amateur M.D.'s dared

not use an unmarked bottle, and some patients died for lack of medicine which was at hand. Now, near the physician's cottage is a neat, well-lighted dispensary, built high from the ground, and a few yards away is the site for a hospital. The little old servant quarters has been replaced by five buildings: an operating room, two dormitories, one for each sex, a kitchen and the assistant's home.

Opposite to this plant used to stand another little bark structure: one room enclosed and an adjoining shed, under which stood a carpenter's bench. This was then the center of our Industrial plant. Near by, a small boys' house had joined to it a "lean-to," under which boards were dried as they came from the saw-pit. Now, eight such pits are transforming logs into timber and we have the promise of a saw-mill. A large drying-house contains some 3,000 feet of the most valuable lumber known to Africa or beyond the seas. One large building shelters the benches of the carpenter class where a dozen apprentices, under a native teacher, are doing some wonders in the manufacture of furniture. Not only our own homes are made convenient by these articles, but white traders and German officials enjoy them also. In fact, whole trading houses or "factories" (as they are called) are built and furnished by this Industrial Class of our Mission. Here, two boys are converting ivory tusks into knives and other little articles; in an adjoining building, Kamerun chairs are made. By chance we found the secret of one brown boy's skill in weaving from "bush rope" chairs, tables and settees, so much like our American rattan work. Untrained workman that he is, fifteen assistants serve him in this feature of chair-making. Another building contains farming implements, all hand-made, which the army of school-boys use in the afternoons, tending fields and gardens. More acres have been added to those of former years; swamps have been drained, lands cleared, rubber, palm and fruit orchards planted. One more line of work completes this Industrial programme—a tailor shop. Two Africans trained at Calabar Mission teach a class of apprentices how to cut, fit, and make long-desired clothing for men. Orders from both white and brown men are all too

many for time and skill of the workmen.

The first building I saw at Elat, on that beautiful day of my arrival, was a combined church and school-house. To-day, a Bulu school-house affords a teaching place for three hundred boys in the A.M. and for the girls' school in the P.M. Near by, the German school-house echoes with the noise of two hundred and fifty who are learning that language, and a third smaller building has a greater work. A class of theological students are trained here. From the handful of boys coaxed to the Station by the promise of a cloth to wear, grew the crowd who met me upon my first arrival. Ever since they have more and more crowded our buildings, until village schools became imperative. The cloth was no longer given, but in turn one was exacted. And still they came. Then work was graded; tests were given; the primary school was transferred to the villages; one hundred trained teachers were dispatched to fifty towns to teach, on an average, one hundred pupils in self-supporting schools. All this work has merited, and has won, hearty commendation from the German Government, and its growth signifies its value to the Bulu mind. Two girls constituted that first school I saw, three years later there were but nine; but when I left for my present furlough, 150 were forging ahead to a place beside their boy-husbands.

The church of six members in 1903, has grown fifty-fold in numbers, while thousands have come confessing Christ. Last year, 1,121 came seeking the light. Fifty boys lead the singing. A band of boys hold a meeting Sunday P.M. and the women have theirs. Sunday-school is superintended and taught by Bulu Christians. Every teacher in a village is also a preacher; the theological students do extensive evangelistic work, also. Bible readers live near our large palaver houses and preach daily to the passing caravans who lodge in them. Is it any wonder that the old church, twice enlarged, has been now replaced by one of four thousand seating capacity? Recently this house of worship held a crowd of 5,745 people. Truly, the transformation in the course of seven years is marvelous.

Myrtie McCleary.

(Mrs. C. W.)

I. Episode of the Road

II. How the Town was Surprised

I.

Bibia, *August 1, 1910.—I came over the mountains and rivers to Mission Meeting† as best I might. On Tuesday I left Efulen, and slept that night at Mejap Mbon, in a little new house with two black women. There were to have been four, but I said no. There were to have been three and a baby, but I said no. The next afternoon I came out by Mr. Zenker's, where I had a cup of coffee with him and heard the usual tales of cannibalism. He always hopes to terrify this gentle guest. That night I slept at Lam, spoke in the new church the people have built, and went to bed so weary that I was giddy. The next day I came on in the jinrikisha, and that was a blessing.

I am scribbling in mission meeting, and I dare say that Mr. Adams, who is chairman, thinks that I am preparing a motion. We have not come to assignments yet, so I can't be telling where I am to go, and I don't care much, if only they provide properly for the work at Efulen, which we are in no position to do. We are all balled up for lack of women.

Later.—The Webers go home and I go back to Efulen, where I shall be the only woman except as I am visited through the year by women from one and another of the stations. Efulen station chair came yesterday and was set up by kind friends.

Efulen.—Mrs. Schwab came here with me, and is the first of those noble ladies who will leave their happy homes to make women's work at Efulen possible this year. She left Mrs. Lehman the only woman at MacLean Station, and there is a big girls' school there.

I laugh to think of my journey hither, and I will tell you about it before I forget it, but not before I settle. Last night I was much impressed by my estate as householder, for I went to bed in my own house for the first time in my life. And glad I was to go to bed there or in a thicket or anywhere at all. I sit down at evening in my half-cleaned house and feel more than commonly

contented because I can say any sassy thing I please, just as other real women do, and no one dare answer back. I like it so much that I can't get down to telling you about our extraordinary trip. It certainly was extraordinary, and as long as I live I shall remember the beautiful kindness of Mr. Johnston all through the effort of it.

Masongô, a beach man educated at Benito, has made for me a translation of Mr. Ibia's "Benga Customs," and has a note concerning a word of which he says: "This is a word applied to women and means 'staggered coxcomb.'" Very neat. One wonders how the title is earned and whether one has earned it. I should say there was quite a crowd of staggered coxcombs at the foot of Piki-iki hill when we foregathered after our various disasters.

On Thursday morning nine of us started from Bibia, and it was raining. Mr. and Mrs. Adams and Evelyn in the Lehman jinrikisha, Mrs. Ford in my old wheel-chair, Mr. Ford on his wheel, and the Hansens on wheels—all these for the beach. Mr. Johnston on his wheel was to go half way to the beach, visiting Christian communities. Mrs. Schwab, on a wheel, and I in my wheel-chair were to turn off at Bipindi—about thirty miles down the highway and make south through the bush to Efulen. I sat up in my new chair so happy, in Dr. Lehman's rubber cape. Well, it rained. A one-wheel chair is not just simple, but I had two trained men. I was the first to leave Bibia. Presently Mrs. Schwab drifted past in the rain, mud to her shoulders. Six miles out I came on her sitting in the mud on a bank, eating a sandwich. Mr. Johnston drifted up, mud to his shoulders. Together we looked at this pitiable object, and she looked at us. I wanted to go back, but that would have been silly. We went on. The Hansens slipped by, mud to the shoulders. I have not seen them since. On Piki-iki the mud was bad and my men and I fell down with the chair, but no harm was done except to our beauty. I cried out to the men in my own heathen tongue, "It is all right," and they brooded over me in terror. At

*Ngumba name for MacLean Station.—EDITOR,

†Held at MacLean Memorial Station.

the foot of Pikiliki I found Mr. Johnston and Mrs. Schwab. We made coffee in a hut and dried out. We were all but off, when Mr. Adams came in on foot—the jinrikisha had broken down in the mud. Presently in came Mrs. Ford on foot—my old chair had broken down. Mr. Ford's wheel had broken. You see the staggered coxcombs all foregathering in the rain! Those of us who were fit started out on foot. The afternoon was pleasant, when it came. Mr. Johnston said that, since we were not to have the chair, he would see us through to Tyenge, where our tent and beds and a hammock were waiting for us, and would spend the night there. Mrs. Schwab rode her wheel until perhaps four o'clock, when we turned off the highway. My chair went on to the beach. She was very weary, poor girl. Mr. Johnston trundled her on his wheel in the narrow bush path, and carried us over streams and cheered us with all sorts of fool talk. We walked perhaps an hour after deep dark—bad walking. When we came to little rifts in the forest there were familiar stars. I never was more glad of them. Ela came out from his town to meet us with a lantern, and so we came in at last, very weary, and for once in my life footsore. A tent is certainly a blessing. We revived after we went to bed, and sat up in our cots to eat cocoanut cookies and to look out at the camp fire. Mr. Johnston left us in the morning and we came on from there with one hammock and four hammock men; we rode turn about. We put up on the top of a hill. The next day I made a hammock of my steamer rug, picked up two men, and came in finely.

The Efulen women are sweet about my coming back. You can't think how pleasant our little bark house is. Mrs. Schwab will be with me two months and then some other poor soul will have to leave home and stay with me.

II.

Efulen, Oct. 6.—Nowadays I have not a minute to call my own, and this without having any great burden of work. But I have visitors all the time and must be listening at all hours to the story of their lives. If I write at night I cannot sleep, so how can I tell about

the widow I ran away with? This appeared, at the time, quite an episode. I went about it rather nervously, as I suppose all beginners do. But it passed off very well, I thought.

We had had word for some time that Minko Meballi's mother, whose husband died the other day, was being abused in all sorts of dreadful ways past writing about. Mr. Heminger was too busy with his communion crowd to leave the Station, so I started off Monday morning in my chair, with Ndongo Mvé and a man from Nkpwa'a. We picked up Minko as we passed her town—quite dressy with a sailor hat. She is a nice woman and strong, which was pleasant, as she could carry me on her back over bad washouts, for always, at the beginning of a journey, one thinks that this time at least we will keep dry. The road to Tyenge is a by-road. It rained all day. And all day we passed little companies of men going to Tyenge, very dressy, to talk our widow's palaver. When I stopped to drink coffee out of a thermos bottle, the palaver house was full of men who were going. You may believe that they were not pleased to see me headed that way, and everywhere I heard, "Oh, Mama, why are you going to Tyenge?" "I am on a visit of consolation," said I.

We came to our neighborhood about noon. We had picked up a brother of the widow on the way—not by my intention but by his. Now I had two men who were keen on the adventure—Ndongo and the brother. We passed through the first villages of Tyenge at a dog trot, and passed the village where the men were assembling. They called to us but we did not answer. We made for a cluster of houses on the side, and I went into the house of mourning. "Where is Zua?" said I, pretty roughly, because I was nervous and because I knew how unlikely I was to get my woman. Mr. Heminger and Mr. Reis had said that I would never get *her*, but that I could get evidence. I thought I could not get evidence and so had better try for the woman. The people in the house—all women and one at least a devil—said that Zua was at the river. "Call her," said I, and sat down to shell *ngon* seeds with some little girls by the door. Another of the widows, a young woman, very ruddy under her bloom of mourner's

clay, fell to crying. I was thinking what I would do if Zua hung back, which she was quite likely to do. When I heard she was coming, I went out and walked across a little field of young corn to where she was making her secret widow's way to her house. No widow must walk in the open. I could see her clay-covered body and the green widow's weeds flapping against her thighs. I caught her by her hand, that was very cold, and was surprised to find her fairly young and very big—I suppose that I thought I had come to protect a weakling. I fixed her with my eye and my voice, and she began to whimper. "You do as you are told and don't you dare disobey the white woman," says little I, and yanks my poor widow into the path. It is a shame! Minko says that her mother, when she found her at the river, begged to be left to die. But that dream of luxury was shattered as you see, and I dragged her after me down the path to the palaver house, her hand very cold in mine. The men in the street and under the eaves of the houses stopped talking. It is not customary for a widow to walk abroad, and I would have avoided this breach of etiquette if I could, but I had to manage as quickly as possible.

"Where is Mebo?" I asked of a man who had stepped out from the crowd to wait for us in the path, leaning on his spear. "I am he." "*Mbolo* Mebò," said I. He is the chief in the town. "*A, Mbótó,*" said he. "We of the hill,"

said I, "are weary of the evil news we hear of your town and of this woman. We do not hear yourself evil spoken of, but of your town we hear much evil news, and because we are weary of it I am going to take this woman away. Those who will talk her palaver must talk it on the hill." With this he broke out, but I said: "I will not hear your voice or the voices of the men of this town. I am a woman and I do not cut palavers. It is a small matter that you should come to the hill to talk your palaver and you will do well to let us go in peace. I take leave of you." And I bullied my poor widow into the path ahead of me, and called up my men who had hung back I don't know where, and we were out of the town before they could get themselves together.

So we made back through the rain with our prize, and I was much touched by the joy of those women who met us by the way and embraced me and were glad, though they knew that *they* would have to suffer many words and blows that night, in behalf of the escaped widow. Don't you think it sweet of them to be so glad of what must mean persecution for themselves? There is no government official here. We missionaries are the only restraining influence, and this was a case of extreme cruelty. We came back in the rain, and the next day I was stiff. The widow I have not seen since—she is in her daughter's house.

Jean Kenyon Mackenzie.

Conditions at Benito

The photographs used with this article were taken by Dr. Pinney.

Benito is probably the most beautifully located Station in the whole West Africa Mission. It is right on the ocean and at the mouth of Benito River. The soil is sandy, the ground is high, and the best health conditions can be had. The mission property has been improved for a considerable number of years and its twelve acres of land is well grown up with tall, graceful palms, cocoanut, orange, mango, bread-fruit and various tropical nut trees. In that country where every inch of land is coveted by the ever-grasping, ever-spreading vegetation; where a clearing disappears and becomes forest and impenetrable in six

months—our great open grass field and the cleared palm grove are a wonder to the African as he emerges from the dense jungle around him, where his view of the blue sky above is usually through tree tops intertwined with vines.

And what is this "great" clearing on these little hills overlooking the sea? You must indeed be a stranger if you do not know.

That is where missionary work in the Spanish Colony is carried on; where the boys and girls of Christian men and women come to be educated. That is where they learn a foreign language to go out into trade, or the employ of the

government, or to become workers to help their own people as evangelists, teachers or ministers. Here is where



First white baby at Benito for a quarter of a century, and his black playmate. When he returns, he will find white baby No. 2 has come to Benito.

the girls are taught how to be better housewives under their own conditions; where they are protected against the avarice of heathen relatives who, for money, may want to compel some young woman to a marriage into polygamy. They are protected not only against the forces that tend to pull womanhood down among the natives themselves, but often the missionary stands up for right and purity, and protects the girls from white men.

This Station is where the people come on journeys, sometimes seventy-five miles, to see the doctor. They bring several members of their family, and provisions for a week or more. They often give a part of these provisions, a chicken, a bunch or two of plantains, or some of the family china, to help out the scarcity of money in payment for the medicines and dressings which they get at the hands of the doctor. Of the general run of tropical diseases, the most common is an ulcerative disease that destroys great areas of tissue over the body. It is very amenable to treatment by the white man, and usually ends in death under their own mal-treatment. Cures, from this disease alone, have been the means

of carrying the fame of the Mission back into the interior, and of bringing into touch with it thousands that might otherwise never think of coming near these white foreigners.

That which attracts one person does not attract another. Some natives out of idle curiosity come to see the white baby. Very few ever saw one, and the idea of a baby white-person is new to them. They have become accustomed to think of white people as commanders of steamers, owners of trading posts or government officials. A baby white man involves a contradiction in their minds. The "white man" should inspire respect, something to imitate and admire, something to almost fear; but a "baby" is the very opposite, in a country where age is the gauge of how much respect to pay one another, and to say "I am older than you" is to say "I am your superior."

Benito is a coast Station and, until recently, has done its work almost entirely among various coast people who, because of their small numbers, have been driven down ahead of the oncoming tide of the strong, savage tribes. These are called by different names, but they are very much alike whether known as Bulu or Fang. Mission work at Benito has to recognize these people from the interior. The thin skirting of semi-civilized coast tribes has become so thin in many places, that it has allowed the raw savage to come right out to the very coast itself. The town just east of our Mission grounds may be taken as an example.

A coast tribe used to have possession of this town, but one day being in danger of a threatened attack from another town of their own tribe, for their pro-



BENITO DISPENSARY (SO-CALLED)

Thousands visit this little building to get Dr. Pinney's help.

tection they called in, as allies, some armed Fang of the interior tribe. The combined forces frightened off the enemy, for all fear these fighters from the bush. When they came to the settlement for this protection, the price was set at twenty goats, which was considered too high, since no fighting was actually done. But that was the least of it. These Fang having begun to come into the town, gradually took possession, one house even one room at a time, crowding out the actual owners until not one was left, and it is now a Fang town. This is the usual story. Seldom is there a bit of resistance offered, and so these Fang are surrounding the few coast tribes.

We must awake to the fact that, although Benito is on the seaboard, it has to deal with the interior people nearly as much as though it were situated a hundred miles back. We have begun work with this in view and, in the few months before Mr. and Mrs. Wright left on furlough, a great work was started among the Fang. We had a Spanish school, and there was no difficulty in getting all the boys we could accommodate, for they were anxious to learn Spanish. They were also reading the Bible in their own language, and hearing Sunday-school lessons and preaching every Sabbath.

The result was that more than three-fourths of the pupils have expressed their belief in the Saviour and their intention to live a Christian life. These twenty boys went back to their homes for what

we hoped would be a two months' vacation, carrying their Bibles and hymn-books and singing and talking the "Wonderful Story," which was new to them and to their people. They went home begging that when school was to open again they might be "called" back.

Nine months have passed and the school has not been reopened. Those who had charge were obliged to go home to America for rest, and though others have been stationed at Benito, equally



FEATHERY PALMS ON STATION GROUNDS
Where Benito River pours into the Atlantic.

competent to do the work, the Spanish officials have taken this opportunity to carry out an injunction against the continuance of our school, unless we have teachers officially recognized by the Government. None that we now have knows Spanish well enough to fill the requirements. The urgent need to-day, at Benito, is a Spanish-speaking man. The place is waiting and must be filled.

O. H. Pinney.

A First Letter Home, from Élat

Written to Christian Endeavorers of Santa Clara County, Cal., and First Church, Berkeley, Cal., and of Dixon and Rockford Churches, Illinois.

Heartiest greetings, from this side of the world! It seems strange in this time of planting seeds and reaping harvests and under such a date (Oct. 27, 1910), to write a Christmas letter, and in such a climate as this to write a really Christmas letter would be impossible, so I am not going to try it. I am just back from Sunday-school and church, and am going to tell you something about them.

There were 1717 in Sunday-school,

and of course, they were not all inside the church: there is only room there for the women and girls. Men and boys meet in the school-houses, carpenter shop, lumber sheds, hospital dormitories and such places. There were 485 school-boys in twenty classes; the 129 in the men's Bible class were taught by Ngn Zok, a volunteer for the ministry. The church has just been built and is a fine big building 160 feet long by 80 feet wide

and will seat 5,000,* but the carpenter class has not yet set up the pews, so we are still using seats of logs laid cross-ways and tied with rattan. Here the women and girls in nineteen classes sat for an hour during Sunday-school and, down to the littlest of the girls, every one stayed for the hour and a half more of church service. The largest class was that of the little girls over in the corner. There were 124 to-day, huddled together as close as birds in a nest, both on the logs and on the ground between. Their teacher, standing, almost always has her baby on her back in Bulu style and, Bulu-like, it does not seem to distract her attention in the least. She has no Teachers' Helps, no Sunday-school papers, not even a picture card, but that class is quiet and more than interested straight through the hours. After counting all the school and sending a boy to ring the bell for church, I took my seat by the rostrum facing the people, and watched this class of little girls scurrying for the front seats when they heard the bell, and the boys and men began to come in.

As I could not understand the sermon, I spent the time studying the people and thinking. I find it a pleasure to watch the faces of the men and women as they sit, wholly wrapped up in the sermon. Even among the school-boys, several hundred sitting huddled together, there is practically never any disturbance. They are *eager* to hear the "Words of God," and many of them walked long miles on Saturday for the privilege. One does not have to be here long enough to learn the language, before he begins to see what Christianity has done for these Africans. He can see it by contrasting faces of the mission people and of others. It is seen in the industry of the young people and in their very manner.

Bulu are not black, but vary from dark brown to almost yellow; noses are not all flat, and lips are not all thick and wide. The features of many a face are as delicately formed as most white faces and as pleasingly symmetrical, and they have the freedom of carriage and the grace of wild things, which make them attractive.

That is just a little of what I saw in church, and now for just a little of what

I thought. Here in Sunday-school are at least two hundred girls and only about forty of them going to school. Lolodorf and Efulen are over fifty miles away in two directions, and in the other two directions our territory reaches interior Africa. The map shows Élat to be the crossing point of many roads, roads fairly lined with villages; but only at long intervals has the mission been able to plant schools. There is a long list of towns that have asked for schools but still sit in darkness, although nearly fifty town schools are now taught in vacation times by older boys of the Station school. Church work for all this region also centers in Elat and depends upon the guidance of one white man, as the school work depends upon another.

Here, people with their coppers build their own church and support several evangelists. In the Station school there are over six hundred pupils who pay tuition, buy their own books and supplies, and with the aid of the carpenter apprentices build their own houses. Through missionary oversight all are able to earn their expenses and many do better, so their labor brings in a profit which is being put back into new equipment. More boys come to join the classes than we are able to handle and they go back heavy-hearted, leaving a weight upon some other heart also. These people are begging for help, more than willing to pay for all they get, and our people at home seem to have a "corner" on the good things and are loath to pass them on. They come calling for the Light, and those at home seem afraid to hear their call.

Four boys came here to confess Christ a few weeks ago, after a walk of six days. They had learned a little of Him from the boy teacher whom we sent back, a five days' walk. They said "We heard the 'Words of God' in school and went back to our town and tried to tell our people, but our mouths are weak when we try to say the words of God. Send some one who knows, to go and tell our people." There was no one to send, so after getting a glimpse of the Light, these boys were forced to return to sit down in the dark and wait. They are waiting for you. From all this territory we have only about fifty girls in school and they receive merely the teaching of some older

* On logs; or in pews "4,000," as Mrs. McCleary says.—Ed.

boys and two old women matrons. They need a white woman and there is not one* within fifty miles of Élat. A young woman with a heart for these girls could have a school of three hundred all her own and she could have the privilege of picking those out from a much larger number. Bulu women are regarded as property, are bought, sold, traded, accumulated, and held in slavery, and the Gospel brings a joy into their lives which, you know as well as I, is beyond comparison; they grasp it eagerly.

Mission work is not a sacrifice nearly as much as it is a privilege. It is not a head full of Greek and Latin that is needed for these people, but a heart full of practical Christianity and the love touch. The climate up here is milder

than about San Francisco Bay and the country is wonderfully rich in agricultural prospects. The German Government expects great things of the Kamerun and is building roads, railroads and docks. Now is the time to get these people before the Spirit of Commercialism spoils our opportunity.

I was very glad when I heard that over a hundred California young people had volunteered for Foreign Service at the San José Convention, and my next thought was, Oh! if we could only get two or three of them out here, right away! When you come, I can assure you of a hearty welcome from many besides your fellow Endeavorer,
Herbert Greig.

*A temporary situation.—EDITOR.

WORK at Efulen is increasing at such a rate that we simply cannot handle it with our inadequate force. How can one woman be able to care for six hundred native women, who have confessed Christ and need to be taught and cared for like little children? How can she care for the school-girls—the future generation—when she is the only woman at the Station? Miss Mackenzie and I have had such a time fixing up the house and painting the furniture. It is our recreation. The curtains in her front room are made of cheese-cloth with a sort of Persian border, which blends nicely with the brown and lavender tints of bark and bamboo. There is much redwood furniture and two bamboo chairs; the effect is pleasing, though so inexpensive and simple. It has been lovely and cool at Efulen; it almost always is, because we are on a hill.
 —*Jewel H. Schwab.*

Conversion of a Japanese Lawyer

Tidings, good enough for even WOMAN'S WORK! Scene: the Court House and penitentiary at Port Arthur. The parties concerned: Anjukon, as Japanese spell the name of the assassin of Prince Ito, and Lawyer Kamada, who was designated by the Japanese Government to defend Anjukon.

As the trial proceeded, Lawyer Kamada was much impressed with the behavior of Anjukon, especially by his interviews with the Roman Catholic priest who had come to Port Arthur to hear Anjukon's confession. I am not sure that Anjukon ever expressed regret for his crime, (and all will sincerely regret it if he did not truly repent and confess); yet Lawyer Kamada was impressed by the fact that a power was bearing up the prisoner to endure his awful ordeal, and by his conversation and prayers, also. For the first time, the lawyer reached the idea that possibly there is a higher Power than man.

While he was cogitating, the little paper which I edit, *Fukuin Geppo* (The Gospel Message) was, by the error of a

postman, delivered to Lawyer Kamada. It should have gone to a man of the same family name, but a different given name, who also lives in Port Arthur. It impressed the lawyer as singular that, just then, this paper should besent him. Much more was he impressed when he read an article by Pastor Nakayama, of Kure, on "The Cross of Christ." He wrote to the pastor requesting some books for further study. We sent him books, especially one or two that bore upon Christianity and Japanese Nationalism, about which ninety-nine in every hundred Japanese have questionings. Introductions to the pastor in Port Arthur were also sent.

A few days ago word came that this lawyer was baptized early in November. "God moves in a mysterious way, His wonders to perform." A crime, the mistake of a postman, and a printed page, were used by the Spirit to convert this man. It is reasonable to suppose, also, that this is an answer to our constant prayer that the *Fukuin Geppo* may win souls.
Harvey Brokaw.

LETTERS FROM MISSIONARIES

WEST AFRICA

MRS. W. S. LEHMAN wrote from LOLODORF, Nov. 30, 1910:

School is out for over a week, but I have not gotten rid of all the girls: several had to be punished by staying behind a day; one spent a week at odds and ends of work, to earn enough to buy a copy of Matthew; another had fever, too weak to go home; another is waiting till her people promise not to force her to a marriage for which she has no liking. Besides, I have two of the larger girls helping me with housework. They have been scrubbing the white painted woodwork, which mildews about as soon as it is made clean; and brushing window screens which rust with the dampness of the climate; they have also made button-holes on the children's garments. I am fond of making button-holes myself, but realize that it is a good rule out here to not do anything oneself that Africans can do about as well.

I have never known the time when white women were so scarce in our Africa Mission. The few of us who are here feel that we must use our time and strength wisely to make them go as far as possible. Mission Meeting

ASKED FOR FOUR SINGLE WOMEN.

Formerly it did not seem to me wise or necessary to send many single women, but I think the time has come. While the African people think an unmarried woman is quite a puzzle, they thoroughly believe in the few they have known. Living is now much more comfortable and stations are more accessible than ten years ago. Every Station should have a girls' school, which might easily occupy all of one woman's time and energy; besides, house-to-house visiting in towns always brings good results. The women are nearly always cordial and appreciative of a visit.

CHURCH SERVICES ALWAYS SHOW IT, when there has been faithful village visiting.

Early in the month there was a conference at Élat, attended by some 300 delegates from our three West Kamerun Stations. Some of our Christian women, like myself, would have enjoyed the meetings but were unable to attend. Their unchristian husbands strongly opposed their going, and it seemed better for them to give up than to antagonize their "men folks." One church member, Nkote, who was a leader in heathenism not many years ago, is obliged to exercise much patience with her husband, and his torrents of abuse. One of the daughters is a member of catechumen

class, but his other wives are all too much afraid of him to go so far. Nkote is the only one who dares come regularly to services. She says she can stand it when he doesn't "cut her garden" or when he doesn't "buy her things to wear." She says she feeds all his children as if they were her own *mbañ*; but she finds it hard to endure his scoldings, which begin from the top of the street and easily reach her house at the foot of the row. She is

A STRONG CHARACTER AND SELDOM COMPLAINS.

There are many other similar instances in connection with our Christian women. To myself I have often wondered that they manage so well with their heathen husbands.

MRS. SILAS JOHNSON wrote from METET after living there about six months, Nov. 22:

We are still alone, so busy that we don't get lonesome; but wish we had help—so much more could be done here. To-day I started a girls' sewing class—only seven present. I also have them Sunday afternoon when I teach the Commandments and Bible verses. They are very bright and learn rapidly. I wish I might do more. There is enough work here to keep four women busy. We have over a hundred boys in school, *each paying his mark*, and four girls: all doing good work and eager for more knowledge. Last Sunday there were 253 present at service, the largest number we have had.

Our two boys are well. Last week one of our neighbors who lives ten miles from us sent Herbert five strawberries. They were the only ones we have seen in two years. This gentleman's partner and his wife will be out next month, so I am to have a lady near me. At present Mrs. Lehman is the nearest and she is 115 miles away. We shall have a quiet Thanksgiving with a duck and squash pie for dinner. Turkeys are not found in this country, yet. Our house is gradually being finished. To-morrow the windows go up in the dining room; so far we have had but one small opening in the room—we called it a window.

KOREA

W. O. JOHNSON, M. D., wrote from ANDONG, Dec. 30, 1910:

I see I am reported in December WOMAN'S WORK as on my way home to U. S. with my family. I am glad to say that this is a mistake. Korea is

TOO GOOD A PLACE TO LEAVE

just now. Dr. Fletcher, of Andong, having been transferred to Taiku, I was put in charge of medical work here, until a permanent physician for Andong can be sent out. I started a dispensary early in October, where, ever since, I have been seeing up to twenty patients a day, making professional calls in the city, as well as caring for the health of our missionaries. When the new physician arrives, I shall again be in Taiku but do not expect to return to U. S. until furlough, still four years hence.

Andong our youngest station is very interesting, a wealthy, *yangban* center as you know. Mr. Welbon directed an evangelistic campaign, part of the "million" movement, last month, when every household in the city had the Gospel preached to it. Over one hundred publicly confessed their belief in Christ.

Among Andong dispensary patients I find human nature good and bad as in America, but

MOTHER-LOVE IS THE SAME

the world around. A road-stained, weather-beaten old lady, at least seventy, assisted her son into the room a month ago. He was a pitiable sight: both legs wobbly and crooked, hands and fingers clawed. He could hardly sit or rise without assistance. "Please give him some good medicine," she said. "We've not always been beggars."

Examination revealed incurable paralysis. I noticed that when the old lady addressed me, she was compelled to tilt her head back in order to see my face and, looking closely at her half-shut eyelids, I saw she had chronic, granular conjunctivitis. "I will give him the best medicine I have," I replied, "but fear I cannot cure him. You come closer and let me see your eyes. I think I may help them a great deal." She laughed and drew back. "No, don't waste any time on me. My eyes are good enough. I'm old and they will last until I go. But he's young; try your best to cure him."

He received medicine and, as the weather was bitterly cold, I bought each a warm padded suit from my "fund," sent by friends at home. That poverty-stricken old mother has since brought me three presents to express her thanks: once twenty persimmons, and twice, two dozen eggs. How is that for gratitude?

INDIA

MRS. JOHN FORMAN wrote from SAHARANPUR, December 8, 1910:

The box and barrel came in due time and you should have seen the excitement in this house when they were opened. It made us feel as though Christmas were here. Just imagine how the men and women will rejoice when they see

these presents, sent such a long distance for them. Our plan is to have an entertainment for our Indian friends, on the 24th and to have Seminary students and their wives do most of the preparing. We shall have Punjabi, Hindi, and Urdu songs, as well as translations of English ones, and an English hymn. We want the speeches to be representative and the result to be, that the students from each geographical division take, from this time forth, a special interest in his and her own district—the Punjabis to have a burning desire to save the Punjab, etc.

I have already made one family, and the mother of another, and an English orphan girl all very happy by letting them share in the contents of the boxes. The first to be recipients were an old Woodstock pupil and her husband, who happened to be here. The booklet by the author of "The Sky Pilot" was such a help to me, that I knew it would be to her. I had other friends here too, and that dear book helped me to see that fellowship was the essential thing. The English girl is a student in Memorial Hospital, Lodiana, and doing well in her work. You would have been delighted to see her beaming face as she opened each of the small packages I had prepared.

Those who will be made happy here on Christmas Eve are about forty men, Seminary students; fifteen women and their children, and one hundred and fifty orphan boys. There will probably be others! Besides these, I have an interest in the English Sunday-school and should like these dear children to have a little something from the box. Saharanpur is a large Indian city. There is a very interesting girls' school in the heart of it. Hindi, Mohammedan and Christian girls attend. They are at a very entrancing age and such graceful, sweet little tots. I shall certainly want them to share in the Christmas joy, too. If there is anything left over, there will be plenty of opportunity to dispose of it, for we expect to go back to Mainpurie in Feb., where the Central Training School, with its men, women and children, will be even more needy and appreciative.

The \$5 which some kind friend put in the box will help pay the duty, landing fees and freight. The bill amounted to about \$10. I think the Wonder Bag must have been disturbed by the Customs officer for I found several loose packages, marked "For the Wonder Bag." It is delightful to get hold of a writing pad again. The pads and soap are most attractive to me, because they seem distinctively American. We shall endeavor to have your gifts used in such a way that the largest results may follow and the greatest number of people be blessed. The two boxes represent a great deal of work, and I hope each one who has helped to send so much cheer into this land may feel the joy and satisfaction come bounding back with redoubled force.

HOME DEPARTMENT

PROGRAMME FOR MARCH MEETING

Subject: Africa

Draw outline sketch-map, showing position of Africa in Eastern Hemisphere, and indicating its size, one-fourth of the land surface of the globe. (Map given in WOMAN'S WORK, March, '08.)

Mark around the coast-line the spots touched by mission-work of any denomination.

Draw line around the comparatively tiny region occupied by the Presbyterian stations on the West Coast.

Suggest briefly geographical data: characteristics of the torrid zone; the flat coast; high interior; mighty forests; four monster rivers, Nile, Congo, Zambesi, Niger.

Describe Africa's wonderful flora and fauna; variety of trees, fruits and vegetables; of animals, birds, insects and reptiles.

Tell of the means of transportation over this vast area: the few railroads and bicycles; the boats, wagons, oxen, camels; the many weary miles that must be trodden on foot.

Summarize history of the Slave Trade, its past and present status. (See *Christus Liberator*, p. 54, seq.)

Sing "Art thou weary? Art thou languid?"

Discuss questions: Why is so much of Africa uninhabited? Why are the negro races so far behind others in civilization?

Outline rivalry of nations in Africa to-day.

Conditions preceding mission-work: native

religions; marriage customs; social and moral darkness; liquor traffic; atrocious customs.

Mohammedanism in Africa. (See *The Moslem World*.)

Characteristics of the African which are favorable and unfavorable to permanence of religious impressions.

Sketch history of Congo outrages under Belgium's rule, and present conditions.

Outline history of Presbyterian missions; show, on map: Batanga; Baraka; Benito; Efulen; Élat; Lolodorf; Metet.*

Tell some picturesque work done in each Station, and name some of the workers.

Read *An African Boy's Repentance*, by Miss Mackenzie, WOMAN'S WORK, March, '08.

Tell of some picturesque points of African life: the drum; the palaver; the caravan; the offerings, etc.

Call the names, and touch on the life of each of the heroes: Moffat; Livingstone; Mackay; Bushnell; Hannington; Good; Miss Nassau.

America's debt to Africa; Africa's debt to America.

Use in preparation: *A Life for Africa; Day-break in the Dark Continent: Bulletin No. 23; Christus Liberator*; pictures in WOMAN'S WORK for March, '08, '09, '10, and for January, 1911, pp. 4 and 5. E. E.

*Map, Aug. WOMAN'S WORK, 1908.

THE MISSIONARY'S APPEAL

Oh, dark is the land, where the Evil One reigns,
And strong is his citadel there!
Oh, deep are the dungeons and heavy the chains
That his long-enthralled prisoners wear!
What can brace up the arm and confirm the weak knee,
The Strong One to meet and o'ercome,
Like the message of cheer wafted over the sea:
"There's somebody *praying* at home!"

There are times when the enemy seems to prevail,
And faintness creeps over the heart,
When courage and confidence quiver and quail
At the glance of his fiery dart.
There are times when, exhausted, we can but stand still,
When the sword arm hangs nerveless and numb;
Oh, then to the soul comes a whisper so chill:
"Are they weary of *praying* at home?"

Oh, brothers, ye toil in the twilight, perchance,
Remember, we wrestle in night!
Cry unto the Lord, would ye have us advance,
And claim for us heavenly might.
Then, back to the arm will its vigor be given;
And lips that in anguish were dumb
Shall shout, as the foe from his stronghold is driven:
" 'Tis because they are *praying* at home!"

Then away to the mountain top! Lift up your hands!
Let the strong breath of prayer never cease!

Only thus, as ye follow the Captain's commands,
 His Kingdom shall grow and increase.
 If ye, while we fight, "strive together by prayer,
 The hour of victory will come,
 When we in the vanguard our gladness will share
 With those who are *praying* at home.—*Selected.*

THE COMING JUBILEE IN NEW YORK

Celebrating the beginning of American Women's Organized Work for Foreign Missions.

From month to month, this magazine has held the subject of The Jubilee before its readers, from the inception of the plan and the first meeting held at Oakland, Cal., last October. The fine meetings at Portland and Seattle were well reported as also that at Chicago, and other Western cities have come in for mention, although not so fully as we had wished. Some meetings have already been held in the East. Plans for Philadelphia have been gradually announced in "Notes from Headquarters" of that Society. And now it is time to talk about the round-up of the Jubilee Meetings, at New York City in the last week of March.

Mrs. WILLIAM PACKER PRENTICE, president of the New York Board, has sent out a printed letter to its constituency, in which she places emphasis where it is in danger of being lost. Mrs. Prentice says:

"For we must not forget that these meetings, although the celebration by the workers of the fifty years of the past, are primarily to acquaint and interest and enthuse those of our women, and there are many such, who are not yet interested in Foreign Missions. All this must be worked up beforehand with great care and many details, and here is where we ask your help, that you will pray for the success of The Jubilee, and that *the main result of arousing those not yet interested may be attained.* For this purpose Prayer Circles and Parlor Meetings are appointed beforehand and we hope that you in your separate Auxiliaries, or joining with others, can share in this part of the work, and we trust many of you can attend the Jubilee meeting in Buffalo, Albany or New York.

"Mrs. Samuel Broadwell, (President of the Union Missionary Society,) is Chairman of the New York Committee on Preparation; ten Vice-Chairmen are, each, the president of a denominational Board. There are nine sub-committees

formed from the twenty-five women selected to represent each of the several denominations, who are well fitted to carry on successfully such a large undertaking. One very striking feature of these meetings, wherever held, is the close union and working together in sympathetic harmony of all the religious denominations. They are here banded together and working for the one great end, the spread of missions, both in our hearts and on the field; this will draw us with the cords of love and make it seem more like the Millennium than a Jubilee.

"The four days will be filled with interesting and varied programmes, ending in the mass meeting at Carnegie Hall. But on the morning of the last day will come the crucial test of the whole matter, that is, the 'Denominational Rallies,' where will be seen one side of the results, whether our women have become thoroughly imbued with the spirit of the Jubilee and are prepared to offer joyfully their loving gifts to their Lord. In sixteen meetings held in the West nearly \$300,000 were pledged. What can we do to swell this thank offering?"

A printed letter from Mrs. Robert E. Speer has also been circulated among Societies of Young Women. Speaking of the Edinburgh Conference Mrs. Speer says:

"Always there were these two sides, the need of men, the Grace of God in Christ Jesus, and the question, stinging, cutting, penetrating to one's soul—'What have I done to bridge the distance?' How do I show His love to those near me, at home, at work? Do I do it 'by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned?' What have I done for the dark places of the world?"

"This is the question of 1911. We must each find the answer for ourselves, in many forms; in every relationship of life. . . . Separately no one of us can prevail, but together under God we

can accomplish the impossible. The Jubilee meetings are one way of working. Will you help?"

PROGRAMME FOR NEW YORK CITY

- March 27, Monday, 2:30 P.M. Pageant of Missions, Metropolitan Opera House. Tickets, 50 cts.
- March 28, Tuesday, 10:30 A.M. Meeting for Prayer and Praise, Calvary Baptist Church.
- 2:30 P.M. Pioneers' Meeting, Fifth Ave. Presbyterian Church.
- 8 P.M. Authors' Evening, Fifth Ave. Ch. Addresses by authors of text-books.
- March 29, Wednesday, 10 A.M. Workers' Conference, Calvary Baptist Church.
- 10 A.M. Drawing Room Meetings.
- 1 P.M. Missionary Luncheon and addresses, Hotel Astor. Seats and

tables reserved by Mrs. Chas. F. Hoffman, 620 Fifth Ave. \$1.75 single tickets.

March 30, Thursday, 10:30 A.M. Denominational Rallies.

2:30 P.M. *The Jubilee Meeting—Policy for the Future.*

8:00 P.M. Mass Meeting, Carnegie Hall. Addresses, Brief Reports from the "Rallies." Singing led by a large chorus.

"God is working His purpose out
As year succeeds to year;
God is working His purpose out
And the time is drawing near—
Nearer and nearer draws the time,
The time that shall surely be,
When earth shall be filled with the glory
of God

As the waters cover the sea."

—From "Jubilee Hymns."

THE PROPOSED MILLION DOLLAR JUBILEE OFFERING

As its share, the N. Y. Women's Board asks for \$50,400. With this sum, the following needs, designated by our missionaries as "among the greatest," will be met.

- China*.—1. Woman's Hospital, Changteh, Hunan, \$2,500. 2. Girls' School and Building for Woman's Work, Kachek, Hainan, \$2,000. 3. Chapel, Kachek, \$3,900.
- India*.—4. Dehra Girls' School, Gymnasium, etc., \$5,000. 5. Girls' School Buildings, Jagraon, \$6,000. 6. Native State, of Gwalior. New Station, Missionary Residence, \$5,000.
- Japan*.—7. Girls' School, Kanazawa, \$3,500.
- Persia*.—8. Fiske Seminary Buildings, Urumia, \$4,000.
- Philippine Islands*.—9. General Hospital, Leyte, \$4,000. 10. Ellinwood School Manila, enlargement, \$2,500.
- Laos*.—11. Girls' School Buildings, Chieng Rai, \$4,000. 12. Same at Nan, \$4,000.
- Colombia, S. A.*—13. Girls' School Buildings, Barranquilla, \$4,000.

THE Board of Foreign Missions has offered the use of Room 901 at 156 Fifth Ave., to the Jubilee Committee of New York. Presbyterian women serve on all the nine sub-committees and provide the Chairman of two Committees: *Miss Alice M. Davison*, 574 Madison Ave., Chairman of Publicity Committee; *Mrs. H. D. Armour*, 777 Madison Ave., Chairman of Drawing Room Meetings.

The New York Committee sends a cordial invitation to delegates from other cities to attend the Jubilee to be held in New York, March 27, 28, 29, 30.

Mrs. John B. Calvert, Chairman of Entertainment Committee, 201 W. 57th St., will be happy to answer any queries

regarding hotels, boarding houses, etc.

Echoes from Edinburgh, 1910. By W. H. T. Gairdner (Fleming H. Revell Company); 281 pp., \$1.00 net.

The author is a youngish C. M. S. Missionary to Moslems in Cairo. He was selected by the World Conference Committee to write this book, which was brought out in an incredibly short time and is truly "an account and interpretation" of Conference. We do not endorse every thing in these pages. As a whole, however, this volume is of great value to all who were delegates, while those who were not at Edinburgh will learn through these "Echoes" what the great Conference was and did.

The account of the opening prayer, offered by Principal Whyte of New College (pp. 37, 38), is one of many fine examples of the true interpreting spirit. In the same chapter, Presbyterians will be gratified to find how Secretary Robert E. Speer is appreciated abroad as he is at home. The illustrations also interpret.

CHANGES IN THE MISSIONARY FORCE

ARRIVALS:

Jan. 6.—At New York, Mrs. Dwight E. Potter, from Syria. Address, Tappan, N. Y.

DEPARTURES:

- Feb. 1.—From New York, Rev. and Mrs. F. O. Emerson and child, returning to Africa. Mr. and Mrs. Herbert F. Hoisington, to join Africa Mission at Batanga.
- Miss Jean M. James, returning to India, to be in Dehra School, Punjab.
- Feb. 8.—From New York, W. J. Wanless, M. D., Mrs. Wanless and two children, returning to Miraj, W. India.
- Feb. 15.—From San Francisco, Rev. Paul Bergen, D.D., returning to Shantung, China, leaving Mrs. Bergen in New Haven, Conn.
- Miss Hannah E. Kunkle, appointed to Lien-chou, So. China.
- Miss Ethel McGee, to join Korea Mission.

A CUT in December WOMAN'S WORK was incorrectly labeled "Vacation Home at Haitura. For single ladies, Sidon." It should have been entitled "The Judeideh House" which is in a larger village than Haitura. Miss Charlotte Brown, one of the very conscientious missionaries, hopes "that people won't think we single ladies occupy such a large house. The lower story is given up to a school and to sleeping-rooms for the teacher and a caretaker. Only the upper story is a dwelling-house for missionaries who come and go."

If the photograph had been designated on the back, no mistake could have been made.

NOTES FROM HEADQUARTERS

The following helps are permanent and may be obtained from all Women's Boards.

On all the missions:—

Historical Sketch 10 cts.
Question Book 5 cts.

Schools and Colleges in:

China and Japan. 4 cts. each; dozen, 40 cts.

Other Countries..... 3 cts.; doz., 30 cts.

Medical Series..... each, 3 cts.; doz., 30 cts.

Home Life Series . . . each, 2 cts.; doz., 15 cts.

The Year Book of Prayer, 1911..... 10 cts.

Mission Study Class Series No. 1: VII vols.

Mission Study Class Series No. 2: III vols.

Western Women in Eastern Lands (1911)
 cloth, 50 cts.; paper, 30 cts.; postage additional.

From Philadelphia

Send all letters to 501 Witherspoon Building. Directors' meeting first Tuesday of each month at 10:30 o'clock. Prayer-meeting the third Tuesday at 11 o'clock. Visitors welcome at both meetings.

PRAYER-MEETING, March 21. Topics: *Our Presbyterian Societies. Africa.*

BOOKS at Headquarters close March 15, but all Jubilee pledges which cannot be paid in time to reach our Treasurer, Miss Cattell, by that date, will be included in next year's receipts. These offerings, however, should be received not later than June 1.

Now that Mrs. Turner's complete recovery is humanly speaking assured, we can patiently, even happily await her return to missionary activities, so great is the comfort of knowing that her convalescence progresses normally.

STILL they come! Two new Presbyterian Secretaries for Study Class work. Miss Annie Taomans, Oceanic, N. J., for Monmouth, and Miss Elsie Libby, Princeton, for New Brunswick.

WE hear much about the "new" spirit in the East; what about the new spirit among Western women where the leaven of Jubilee is working? A new development is the Jubilee extension movement, and we hear that in our territory one-day Jubilees are being planned for Atlantic City, Reading, Bethlehem, Altoona, Williamsport, and in other centers not yet reported. Ours being the only denominational Board (women's foreign missionary) having its headquarters in Philadelphia, we have necessarily been deeply and happily implicated in the Philadelphia Jubilee held Feb. 11-14.

MISS BLANCHE B. BONINE, Young Women's Missionary, expects to go to Mexico City, March 7.

ALL except books of reference in our circulating library can be sent to a distance if postage is paid. New books of reference are the nine volumes of Report of the Edinburgh Conference and the Statistical Atlas. The last is invaluable this year, when women have needed to inform themselves of other Boards.

BANDS and Junior Societies contributing to Laguna, P. I., may hear of the work every month by subscribing to the *Philippine Presbyterian*. Price 50 cts. a year, to be sent to H. W. Langheim, M. D., Dumaguete, P. I.

NEW LEAFLETS: *Wonder Stories, China*, Mrs. John M. Coulter, 3 cts.; *Lost on the Hills of T'ang*, Jean Carter Cochran, *Story of One Afternoon*, Minnie Moore Gray, *Story of Ganesh the Leper*, Mrs. R. C. Richardson, each 2 cts.; *Africa Auxiliary Program*, 1 ct.

AFRICA LEAFLETS: *Osom and Bivola, The Great Menace to Christianity, The Island Church of Corisco, Home Life in Africa, The African Drum, Presbyterian Medical Missions in Africa*, each 2 cts.; *Historical Sketch*, 10 cts.

SIX CHARTS for use in meetings, 36 by 40 inches. Subjects: *Evangelization of the World in this Generation, Religious Census of the World, How Americans Spend their Money, Two Parishes, Religious Divisions of Africa, World Missionary Progress*. These may be rented for 5 cts. each, or 25 cts. for the set. Postage or express extra.

From Chicago

Meetings at Room 48, 323 Wabash Avenue, every Friday at 10 A. M. Visitors welcome.

THE Fortieth Annual Meeting of the Woman's Presbyterian Board of Missions of the Northwest will be held in Second Church, Michigan Avenue and Twentieth Street, Chicago, April 25, 26, 27. The opening session will be Tuesday evening, April 25, at 8 o'clock. A special meeting of the Westminster Guild delegates will be called at 10:30 o'clock Tuesday morning. Interesting missionary speakers will be present.

Names of delegates should be sent by April 1, to the Chairman of Entertainment Committee, Mrs. N. W. Campbell, 1836 Calumet Avenue, Chicago, who will send cards designating the places to which delegates will be assigned.

MEETINGS of the Committee on Programme are being held every Friday morning at our rooms, and from present indications we shall have an Annual Meeting of unusual interest and power. It is interesting that this 40th Annual Meeting should be held in the same church in which the Board was organized.

Another coincidence in this connection is that the first president was the wife of the pastor of the church, and our present president is also the wife of the pastor.

THE Western Extension Committee is still having busy days, and rejoices in it, because Jubilee Rallies in the smaller towns are reporting successful meetings, large pledges, and an awakening of interest at all centers.

ONE winter morning brought Dr. Mary R. Noble of Lodiana to "eat the air" of Room 48

and to translate her hearers to that oldest of our India Stations, where a greater "diversity of clinical experience" may be found than in our best American hospitals. Among other diversities there, which it is diverting to hear of, is that by payment of money a patient may be exempted from bathing, and that into the "family wards" she may bring all the dirt and the pipes she wants and even the family goat.

ON Friday morning, Jan. 27, a "Map Talk" was given by Mrs. M. D. Hardin, who gave to a large audience a most interesting account of our work in China, illustrated by a number of photographs thrown on a screen by a projector, which had been donated to the Board by Mrs. John Balcom Shaw. The machine, which is lighted by an electric current, will be loaned to societies for a nominal rental.

YOUNG People's Societies, Bands, and Chapters of Westminster Guild are urged to send delegates to Annual Meeting, as ample provision for entertainment is being made throughout all the Chicago churches.

LEAFLETS: *Wonder Stories*, Africa, 3 cts.; *The Great Menace to Christianity*, 2 cts.; *Africa Programme*, 1 ct.

From New York

Prayer-meeting at 156 Fifth Ave., cor. 20th St., the first Wednesday of each month, at 10.30 A. M. Each other Wednesday there is a half-hour meeting for prayer and reading of missionary letters, commencing at same hour.

THE Forty-first Annual Meeting of the Women's Board of Foreign Missions of the Presbyterian Church will be held on Wednesday and Thursday, April 26 and 27, in the Lafayette Avenue Church, corner of Lafayette and Elmwood Avenues, Buffalo, N. Y. The Chairman of the Hospitality Committee is Mrs. C. N. Millard, 837 Richmond Ave., Buffalo, to whom delegates and missionaries attending this meeting will kindly send their applications for entertainment, before April 12th. She will also attend to securing board, for those who desire it, at hotels or boarding houses. Miss M. G. Janeway, 981 Park Ave., New York, is Chairman of the Credential Committee. Anyone who is interested will be welcomed, whether she is a registered delegate or not, and it is earnestly hoped there will be much prayer for God's presence and blessing on all that is done in the meeting.

FEB. 1, at monthly meeting the leader, Mrs. Dwight H. Day, presented an interesting programme. "America's Opportunity in China" was her message. The story of China's awakening cannot be told too often, and all present listened with interest to Rev. W. J. Leverett, of Hainan. The congregation has so far outgrown the capacity of the chapel, at Nodoo, that three services are held in rotation. Miss E. G. Patterson, of Lien-chou, briefly referred to the recent disturbances and expressed her conviction that the result has been, on the whole, favorable to our mission.

Dr. C. C. Walker, of Siam, told of many opportunities for sowing Gospel seed while ministering to the sick and afflicted, and of blessed results. Miss Carothers, from Laos, described work in her Girls' School and its needs; the collection was devoted to it. Mrs. W. P. Prentice

spoke of the origin of Woman's Work in Foreign Missions and called attention to Jubilee plans.

THE earliest Jubilee meetings in our territory were held at Louisville in Jan. and at Buffalo in Feb. Others are scheduled for March as follows: Springfield, Mass., March 6, 7; New Haven, Conn., 8, 9; Providence, R. I., 10, 11; Boston, 14, 15; Portland, Me., 16, 17; Albany and Troy, 23d. The final meeting will be in New York City, March 27-30 inclusive.

OUR Board will send a representative to each of the March meetings to present the objects for the Jubilee Offering.

THE auxiliary society at Wolcott deserves highest commendation. They take for granted that every church member is interested, and consider each one a member of the missionary society. An attendance of one hundred at their meetings is one result. Picnic meetings are occasionally held, in suburban places, by the women of Wolcott to explain their methods, aims, and to widen missionary interest.

AN epidemic of resignations of presbyterial secretaries seems to be spreading over our societies. It is believed, however, that in this great epoch in the history of missions, other capable, earnest-hearted women will arise, ready with sincerity of purpose to fill the offices thus made vacant.

From St. Louis

Meetings first and third Tuesdays of each month at 10 A. M., Room 708, No. 816 Olive St., St. Louis, Mo. Missionary literature for sale at above number. Visitors always cordially welcome.

THE Thirty-fourth Annual Meeting of the Board of the Southwest will be held in Second Church, Rev. J. H. Burma, Pastor, Dallas, Texas, April 22, 23, 24, 25. The church is corner of Live Oak and Germania Sts. There will be a conference of workers on the afternoon of Saturday, April 22, and a consecration service on Sunday. Regular business sessions begin on Monday and close the following day. This Annual Meeting has been the subject of much prayer, and is looked forward to with pleasant anticipation of the good that will result from our first meeting in the great State of Texas. Delegates should send their names early in April to Mrs. Rufus Whitis, 2624 Live Oak Street, Chairman of the Entertainment Committee.

MR. B. C. MILLIKIN, Assembly's Board, Educational Dept., has aroused a new interest in the study of Missions. Normal classes have been organized and, already, new members have been added to the working force in St. Louis.

INSPIRATION to yet greater zeal was given the workers in our city, and members of our Board, through the visit of Dr. Brown, Dr. Halsey, and Mr. Robert Speer, Secretaries of Assembly's Board.

THE Secretary for Foreign Missions Extension Department writes: "This work is slowly finding favor in Oklahoma and is being urged by the synodical president. Texas is coming to the front in extension work and reports quite a number of societies organizing, or car-

rying on work with success. *Arkansas* feels the need and is trying to organize several extension departments. *Kansas* is most active, having the Banner Extension Department at Junction City, with a membership of fifty newly interested women. The society next in size is in St. Louis. Other societies in *Missouri* are organizing."

Following are the dates of the spring meetings of Presbyterial Societies:

KANSAS.

Neosho.....	at Iola.....	March 29-30
Emporia.....	at Emporia.....	April 3-5
Topeka.....	at Topeka.....	April 6-7
Highland.....	at Holton.....	April 12-13
Osborne.....	at Osborne.....	April 11-13
Solomon.....	at Herrington.....	April 17-19
Wichita.....	at Eldorado.....	April 20-21
Larned.....	at Dodge City.....	April 24-26

OKLAHOMA.

Tulsa.....	at Chelsea.....	March 17
Muskogee.....	at Vinita.....	March 20
McAlester.....	at McAlester.....	March 22
Oklahoma.....	at Norman.....	March 24
Ardmore.....	at Ardmore.....	March 27
El Reno.....	at El Reno.....	March 30
Cimarron.....	at Enid.....	April 3
Hobart.....	at Elk City.....	April 5
Choctaw.....	at Mountain Fork.....	April 12

NEW LEAFLETS: *Responsive Reading*, for Praise Service, \$1.00 per 100; *Wonder Stories*, China; *Systematic and Proportionate Giving*, each, 3 cts.; *The Story of One Afternoon*, 2 cts.; *Program* for the month, 1 ct.; *Certificate of Membership* for Tiny Tot Tens, 5 cts. Send for *Sketch of Mrs. Cunningham*, price, 3 cts., for Africa Meeting. We would again request members of auxiliaries of this Board to send orders here and not to the New York Board or to WOMAN'S WORK.

From San Francisco

920 Sacramento St. Meetings every first Monday at 10.30 and 1.30 o'clock. Executive meeting third Monday. Prayer-meeting first and third Monday, from 12 to 12.30 o'clock.

THE Thirty-eighth Annual Meeting of the Occidental Board will be held in San Francisco, April 4, 5, 6, 7. On Tuesday the 4th, a Reception to delegates and friends; Wednesday and Thursday, the Annual exercises; Friday, Synodical Meeting. The Treasurer's books will close March 15. Address of Treasurer, Mrs. E. G. Denniston, 3454 Twenty-first Street, San Francisco, Cal.

NAMES of dear friends have been added to the death roll recently. Mrs. Z. M. Humphrey was one of the early officers of the *Woman's Foreign Missionary Society*, and a director at the time when Philadelphia consented to serve as mother of our Occidental Board, then in its infancy. She helped us to fall into line with the other Boards—that Society liberally assisting us with money—and inspiring us with courage to attempt great things to meet the new and peculiar demands upon our energies. The Parent Society is held in grateful remembrance. One has said of Mrs. Humphrey: "She had a genius for friendships, meeting each friend at his own highest level, always responsive, stimulating, full of vivacity and charm."

ANOTHER dear friend has passed on to her beloved rest, Mrs. Isaac L. Lyon. She came

to San Francisco in 1886, and for many months devoted her interest to our young society, and her helpful presence to the little prayer-meeting led by Mrs. P. D. Browne, in Calvary Church. The orange groves of Redlands won Mrs. Lyon and her family, and that much enriched its church, as her devotion to its interests, her piety and hospitality were memorable.

OUR tender sympathies go out to the mission at Tripoli, Syria, to the bereaved mother of little Dwight E. Potter. That name is treasured throughout the West and Southwest. Mrs. Potter is comforted in the thought that her little son is with his father in the heavenly home.

STILL another bereavement. Mrs. John Gamble was for many years president of the Oakland Presbyterial Society. She was honored and beloved, and an inspiration to that large and important Society to do much for the Master. She had rare gifts of mind and heart, being essentially a home-maker. Her husband is greatly bereaved—Dr. John Gamble, a scholarly man and an educator of note.

CHRISTMAS festivities among our schools called out so much response that Mrs. Garrette, Chairman of the Committee, wishes to express thanks to all who sent contributions. Gifts are reported from forty different places; aprons, she says, were the stock in trade. Mormon girls in Utah made aprons, also Mills College students, and aprons came from all over California. The Chinese women reach out after them. "The Emporium," a fine store, has for many years furnished confections and other gifts. Sums of money were given for Bibles and Testaments in English and Chinese. The fathers pick them up and inquire about them; Chinatown is flooded with them.

From Portland, Oregon

Executive meeting at 10 A. M. on first Tuesday each month and popular meeting on third Tuesday at 2:30 P. M. in First Church. Literature obtained from Miss Abby S. Lamberson, 385 Tenth St., Portland.

ANNUAL MEETING of the North Pacific Board is to be held in First Church, Portland, April 19, 20, 21, and plans for it are now the central thought at Board headquarters. The plan for young people's special meetings has expanded, and a committee is now arranging for two all-day meetings for C. E. Societies, Westminster Guilds and Young Women's Societies combined, and held simultaneously with the women's meetings. All will join in the evening meetings, of which the first will be the lantern slide, moving picture missionary lecture by Mr. Vinton. Miss Carothers of Lakaw, Laos, is working slowly westward and will be at Annual Meeting.

SOME of us are wishing we were eligible to the young people's meetings, such good things are being planned for them! No one need fear, however, for our women's meetings; they will be even richer and more full of inspiration because of the near presence of our young people. We are looking for the best meeting we have ever had.

THE "Bulletin" sent out by the Jubilee

Committee, containing programme for a Jubilee meeting held by any auxiliary society, meets with the hearty approval of our Board and will be circulated throughout our constituency. These meetings are to be held during February and March.

OUR dear Miss Van Vranken, of Lakawn, Laos, has been adopted by the wide-awake auxiliary of First Church, Seattle. Owing to the enforced—but we hope temporary—retirement of our successful missionary, Mrs. Eva Ballis Douglas, Persia, the auxiliary of First Church, Portland, assumes the support of Mrs. Gilbert McIntosh of Shanghai, China.

WE had the pleasure of having Miss Hatch with us at monthly Board meeting as she passed through on her itinerary; also Mrs. Larrabee of Bellingham, Mrs. McRea of Hood River, president of our new Pendleton Presbyterian Society, and Miss Wildersen of Haines Hospital, Alaska.

Miss Lamberson reports a new lantern slide lecture on Syria in the depository.

It is too early to report definite results of "Extension Day," but from the large delegation of visitors who spent Jan. 19th in faithful, prayerful work, we can but expect marked success. As far as possible, every woman of our constituency had an opportunity to engage her interest in missions.

PERHAPS the thought uppermost in all our societies is not only that the Gospel must be sent to all the world, but that it can and must be sent during this generation. Prayers were never so confident nor effort more intense to inspire others to devote to this work prayers, gifts, service and lives.

WE have new study classes all the while, and new Westminster Guilds and an increasing interest in S. C. E. and all young women's societies.

NEW SOCIETIES AND BANDS

NEW JERSEY

Caldwell, Acorn Club.

NEW YORK

Goshen, Sunshine Bd.
Goshen, Christian Workers.
Hillburn, Jr. C. E.
Liverpool, Jr. C. E.
Port Jervis, Jr. C. E.
Unionville, Jr. C. E.

MARYLAND

Mackemie Mem'l Ch., Wm. Swan Bd.

OHIO

Westminster Guild Chapters:
Cincinnati, Walnut Hills, 1st Ch.
" Westwood.
" Bond Hill.
Logan.

Logan K. K. X., Westminster Circle.
Marion, Onward and Upward Band.

PENNSYLVANIA

Cambridge Springs, Bartlett Workers.
Canonsburg, Central Ch., Willing Workers.
Carnegie, Fredericka Band.
Conshohocken, Band.
Erie, 1st Ch., Bethany Band.
" " Westminster Guild.

" Constance Emerson Chap. W. G.
" Louise W. Shirk Chap. W. G.
Falls Creek, Beechwoods Chap. W. G.
Holidaysburg, Banon Mem'l Ch., Bd.
Meadville, 1st Ch., Girls' Guild.
Mifflintown, Girls' Band.

Neshannock, Girls' Circle.

Phila., Scots Ch., King's Herald.
" " Anna M. Bruen Bd.
" 10th Ch., Pioneer Band.
Pittsburg, East Liberty, Boys' Club.
" South Side, Little Workers.
" Tabernacle, Little Workers.

Sayre, Children's Band.
Sharon, Round Table.
West Pittston, Westminster Band.
Wilksburg, 2nd Ch., Whatsoever Society.

TENNESSEE

Knoxville, Buds and Blossoms.
Maryville, New Providence Ch., Band.
Savannah, Junior Band.

RECEIPTS FOR JANUARY, 1911

By totals from Presbyterian Societies.

Woman's Foreign Missionary Society of the Presbyterian Church

ATHENS,	\$135.00	ERIE,	\$1,636.47	NEW BRUNSWICK,	\$867.50	ST. CLAIRSVILLE,	\$2.59
BALTIMORE,	200.00	FRENCH BROAD	53.70	NEW HOPE,	7.15	WASHINGTON CITY,	885.35
BEAVER,	287.50	GRAFTON,	25.00	NEWTON,	379.87	WEST JERSEY,	415.10
BELLEFONTAINE,	181.50	HOLSTON,	16.00	OBLON-MEMPHIS,	98.05	WOOSTER,	268.22
BUTLER,	270.68	HOPEWELL-MADISON,	37.50	PHILADELPHIA,	50.00	Mississippi Synod. Soc.,	57.00
CARLISLE,	1,062.71	HUNTINGDON,	553.15	PORTSMOUTH,	115.50	Miscellaneous,	411.78
CHESTER,	5.00	HURON,	155.69				
CHILLICOTHE,	154.15	LACKAWANNA,	1,050.30	Total for January, 1911,			\$13,471.18
CINCINNATI,	1,008.30	LEHIGH,	340.48	Total since March 15, 1910,			83,839.55
CLEVELAND,	881.48	LIMA,	265.90	Special Gifts to Missionaries,			60.00
DAYTON,	320.50	McMINNVILLE,	37.20	(Miss) SARAH W. CATTELL, Treas.,			
ELIZABETH,	1,102.06	NASHVILLE,	132.80	501 Witherspoon Building, Philadelphia.			

Woman's Presbyterian Board of Missions of the Northwest

CHICAGO,	\$2,703.83	LOGANSPORT,	\$354.55	SAGINAW,	\$335.70	YELLOWSTONE,	\$49.00
DENVER,	273.25	MADISON,	79.00	ST. PAUL,	170.05	Miscellaneous,	930.00
DES MOINES,	424.49	MATTOON,	221.60	SIoux CITY,	45.00		
EWING,	25.00	MOUSE RIVER,	5.00	Total for January,			\$6,582.07
FLINT,	98.00	OAKES,	33.95	Total from March 1, 1910,			74,338.34
HASTINGS,	71.00	OTTAWA,	273.00	Mrs. THOS. E. D. BRADLEY, Treas.,			
HELENA,	15.20	PEMBINA,	32.00	Room 48, 328 Wabash Ave., Chicago.			
IOWA CITY,	312.90	PUEBLO,	229.55				

Women's Board of Foreign Missions of the Presbyterian Church

ALBANY,	\$503.00	HUDSON,	\$115.00	STEBEN,	\$217.00	UTICA,	\$620.00
BINGHAMTON,	154.00	LONG ISLAND,	280.22	SYRACUSE,	241.00	WESTCHESTER,	193.00
BROOKLYN,	692.25	LOUISVILLE,	723.00	TRANSYLVANIA,	142.00	Interest,	150.00
BUFFALO,	70.00	MORRIS AND ORANGE,	299.00	TROY,	43.00	Miscellaneous,	69.00
CAYUGA,	404.61	NEWARK,	197.00	Total for January,			\$10,921.17
CHAMPLAIN,	12.00	NEW YORK,	3,830.89	Total since April 1st,			65,555.81
CHEMUNG,	258.10	NIAGARA,	225.00	(Miss) HENRIETTA W. HUBBARD, Treas.,			
EBENEZER,	160.00	OTSEGO,	199.00	Room 818, 156 Fifth Ave., New York.			
GENEVA,	25.00	ROCHESTER,	1,098.00				

Woman's Presbyterian Board of Foreign Missions of the Southwest

ABILENE,	\$45.00	SANTA FE,	\$7.50	Miscellaneous,	\$7.14		
BROWNWOOD,	25.05	SOLOMON,	136.00	Total for month,			\$884.85
CIMARRON,	10.50	TOPEKA,	3.75	Total to date,			18,932.44
JEFFERSON,	7.60	WACO,	112.15	Mrs. WM. BURG, Treas.,			
PECOS VALLEY,	7.30	WICHITA,	522.86	816 Olive St., St. Louis, Mo.			

